

TRUTH Vindicated

from the Scandalous ~~Aspersions~~ of Hippolito de Luisanzy Priest of Harwich against the People called Quakers in Reporting he heard ~~that~~ Jesuit Preach amongst them: With an ~~Account~~ of Re-
proof to that and other Lies and Forgeries.

As also several Certificates from the Town of Harwich, to clear the Truth and Undeceive the People, who have thereby been Abused.

W Hereas one Hippolito de Luisanzy, one that is come out of France, (and is said to be converted from Popery, and is settled in a Benefice at Harwich in Essex) hath most wickedly Forged Lies and Scandalous Reports, upon me and the people called Quakers: The time wherein he took the occasion to Forge these Lies, was above two years since; and about seven Months after, these Reports came in Writing from Harwich to my hand;

and

E. B. A. Book

and in a short time after I sent a Letter in the way of Reproof to him, (which with his Report is here inserted) which was Read before him, and some of the Chief of the Town : And his answer was, *He was to go to London, and would prove what he had said to our Shame* : But never did, nor would come to my House when he was in *London* ; And although I sought for him at several places where he Lodged , yet I could not find him : And I being a man clear of such things, and the people among whom I walk, of a better Discerning, than to sit under a *Jesuits* Ministry, who are also Scandalized thereby.

It lay upon me to go from *London* to *Harwich* to clear my self of this Scandal, where I had a meeting with this *Priest*, and several people of the Town ; but the *Priest* said, *He did not know me*, notwithstanding I related these Circumstances, which is here in my Letter inserted : And also told him of his unsound Expressions, which he desired my Judgment in, when he was at my House, (I know not whether he spoke as his Judgment , or to Insuare me) which
was

was on this wise : *That Marriage was an Indifferent thing* : And Queried, *Why should a man be bound to one Woman*. At which I was troubled to hear him so speak, and asked him if he did believe the Scriptures were true ; but I do not remember what answer he gave me : But my Reply to his Query was, *Marriage was an Ordinance of God, and Instituted by the Lord in Paradise before man fell, and that it was Just in the sight of God that every man should have his own Wife, and Whoremongers and Adulterers God will Judge* : But at the Relation of these things the Priest was very Angry, and still affirmed, *He did not know me* ; but the people were satisfied he had abused me, and many were ashamed of him ; and also I have Servants can testify I am the man he Inquired for at my Shop, and that he came up into my Chamber where I was Reading, and continued more than an Hour, and was several times at my House afterwards.

But as for the Discourse, or what past between us, when he was first at my Chamber ; it was much on this wise,

concerning my Belief and Principles, which he inquired after, and seemed very Serious, and as things opened in my heart according to my Judgment and Belief I answered to this effect, That I Believed, *Christ Jesus tasted death for every man, and was a Propitiation for our sins; and not for our sins only, but for the sins of the whole World, and that he hath given his good Spirit to instruct man, which did reprove the World of sin, and lead them that believed in, and obeyed it, into Truth and Righteousness and Peace with God; which is more precious then all the Glory of this World: And that this manifestation of the Spirit of Christ Jesus, was the universal gift of God to all mankind, to lead them up to God again, from whom they were fallen through Transgression, which gift of this Blessed Spirit goes under many names (to wit) The sure word of Prophecy, the Light of Christ Jesus, the Ingrafted Word, which is able to save your souls, the Word nigh in the Heart and Mouth, which Paul said was the word of Faith which we Preach; the Grace of God which brings Salvation, which hath appeared to all men, which was the*
Saints

Saints Teacher of Old, and through all Ages unto this day; and Holy men spake of it as they felt its operation in their Hearts; and as they grew up into its nature: It was said ye have an Unction from the holy one, and ye know all things, and that anointing which ye had received abideth in you, and he need not that any man should teach you, but as that anointing teacheth you of all things, and is true, and is no lie, (and this is that Blessed Principle we direct all people for Salvation to) that they may believe in it and obey it, for we testify for God, there is no people under Heaven, that have any good desire in their Hearts, or true breathings in their Souls towards God; but it ariseth from this Blessed Principle and Gift of Gods Spirit, which comes through Christ Jesus, and is his Spiritual appearance in the Hearts of his people in this Gospel day, although many stumble at it, and cannot stoop so low, to believe in that which in the secret of their Hearts reproves for sin; but are ready to say of it as the Scribes and Pharisees said of Christ, Is not this the Carpenters Son, (a contemptable thing) who believes on him? Doth any of the Rulers or the

Chief Priests, but a company of Ignorant people who are accursed; and know not the Law; and is it not so at this day? The Lord open the eyes of people, that they may see where they are, and what they are doing, and turn unto him who smites in the secret of their Consciences for Sin and Rebellion, that he might heal them: And much to this Effect was my Testimony to this man, who hath so abused me; but I can say the Lord humble him, and give him a Penitent Heart, that he may find mercy in the day of Judgment.

Here followeth the Copy of the first Report, taken from his Mouth, and my Answer thereunto; As also the Certificates of several of the Chief of the said Town, who were Ear Witnesses of the same.

Harwich the 25th. of the 1st. Month 1679:

Hippolito Luisanzy, (a Priest of the said Town) reporteth, that about three or four Months since, he found a Jesuit Preaching among the Quakers; upon which I went to him to know the Truth of it; which he related to me after this manner: He, and another man, went to a Meet-

Meeting of the *Quakers*, in a Street cal-
 ed *Quakers-street*, near *Spittlefields Lon-*
don, where he heard divers Preach one
 after another ; at last one stood up and
 Preached, of whom he took more than
 Ordinary notice, as perceiving his Me-
 thod to differ from the other, and to
 Preach more like a Scholar ; and by
 several Circumstances Judged him to be
 no *Quaker* ; and being willing to have
 some further knowledge of him, staid
 till he had done, and followed him out,
 (*himself not being Habited like a Priest,*
to prevent Suspition) got an opportunity
 to speak to him: After a Complement,
 told him, he should be very glad to be
 further Acquainted with him ; for that
 he liked his Sermon very well, being
 performed like a Scholar : *The pretend-*
ed Quaker answered, He was no Scholar,
 but a Shoe-maker , *He then desired to*
know where he Lived ; who told him, He
 Lived at a House near *Aldersgate ; The*
Priest told him , He would come and
 buy some Shoes of him: *And after some*
other discourse parted. A few days after he
went thither, and finding the Shop, asked
the Servants if there was not a Quaker li-
ved

ved there ? was answered Yes , he was above-stairs ; upon which (seeing the Stairs in the Shop) went forthwith up, when he came into the first Room, looked about him, and saw a Door into another Room, which he went into, and there found his supposed Quaker at his Books, having a very great Library in his Chamber, several Books lying open before him, some of which were Greek : Upon his so sudden coming in, the said Quaker was surprized, and very angrily ask'd him how he came there ? and what his business was ? He then told him, He wondered he should tell such a Lie to him the other day, in saying he was no Schollar, whereas now he found to the contrary, and which he did suppose before, but was willing to be satisfied with other Discourse, so went away ; and soon after went to the Bishop of London, and acquainted him with it, told him he believed he was no Quaker, but that he assumed the Name to deceive, but rather that he was a Jesuit, and a very dangerous person fit to be apprehended, upon which the Bishop ordered he should, which was forthwith done, and he committed to Prison, where he remains,

mains, being found to have a hand in the Plot.

John Vandewall.

Hippolito Luifanzy,

I Receiv'd a Paper from the hand of *John Vandewall*, wherein he gives an account of thy scandalizing and reproaching of the people of God called *Quakers*, in reporting that thou foundst a *Jesuit* preaching amongst them, and by circumstances *I am the Man* thou pretendedst to be the *Jesuit*: And not by report (saist thou) but of thy own knowledge. And to make up thy Story, thou saist, *The Jesuit had a Library of Books, and some of them were Greek. O thou deceitful Man*, what dost thou promise to thy self by making these Lies? For I am a Shoemaker, and have no Language but my natural Tongue, which is *English*, and also thou wast at my Shop, and bespake Shoes of me several times, and paidst me for them, and pretendedst great love to me, and desiredst to lodge at my House, but I (seeing thy fawning Spirit) could not give way to it.

But

But that is true, thou wast at a Meeting near *Spittle-Fields*, where thou didst hear me Speak, or Preach, as thou saist, and that thou metst me in the Street afterwards, and toldst me, *Thou wast well satisfied with my Sermon, and that thou believedst I was a Schollar, and desiredst further acquaintance with me, and to know where I dwelt*, is true; and I told thee I was no Schollar, and also informed thee where I dwelt, and thou camest to my House within a few days after, and desiredst to have some conference with me, and thou wast with me in my Chamber, where I was friendly to thee, and not angry, nor surprized, as thou sayest; and thou mightest see several Books, and at that time some of them were upon the Table, but none of them were *Greek* or *Latine*.

Neither didst thou charge me with a Lie in that I said *I was no Schollar*, nor nothing in the way of reflection didst thou speak to me, but seemedst to be very friendly, and desiredst to know our Doctrine and Principles, which I spake to thee as things opened in my heart, and thou seemedst to be satisfied, and in words

words owned what I said; and this was the first time of thy being at my House, and thou boughtest a pair of Shoes of me, and wentest thy way in a friendly manner, and wast several times at my Shop afterwards, and bespake Shoes of me as aforesaid. But to invent such Lies as thou hast done, deserves reproof, and that from them thou hast told them to, who are abused thereby. But thy Deceit and Hypocrisie is seen, and thou art weighed in the Ballance of Equity, and art found as light as Vanity, and the Wrath of the Lord shall consume thy covering, and thee with it, except thou repent, who makest Lies thy Refuge; and also how couldst thou be so impudent to report such horrible Lies, *That by the Bishop of London I was apprehended and committed to Prison, and there remain, being found to have a hand in the Plot?* But I am not of such principles, but I have learned the Command of Christ Jesus, which is, **To love Enemies.** And I abhor the thoughts of such things in my heart, which thou hast laid to my charge, nor never was imprison'd upon any such account; neither was I ever questioned by
the

the Bishop or any concerning such things but am at Liberty, to reprove thy lying Spirit: therefore blush and be ashamed, if there be any left in thee, and cease from thy pretence of teaching others till thou art better taught thy self, and repent of thy wickedness, and give testimony against thy Lies, where thou hast spread them abroad, and let the people know thou hast abused and wronged me and them, by reporting such Lies against me.

I do hear that about four years since thou wast converted, but I am ready to judge thou art still no better, notwithstanding thy pretended Reformation, thy living Spirit (Jesuit-like) makes thee manifest.

*Lond. 14. 2d.
Month, 1679.*

*From one that could wish
thou wert better, who am
known by Name,
John Tyso.*

Harwich

Harwich the 3d. of January, 1680.

THese are to certifie, That about two years since Hippolito de Luisanzzy coming to this Town to be Minister here, did, within a short time after, report, That he had caus'd a Quaker (who afterwards prov'd a Jesuit) to be apprehended, the manner thus (viz.) he going to a Quakers Meeting, heard one preach a pretty while, whom (after Meeting) he followed out, and enquired of him where he lived, who answered within Aldersgate, and the said Luisanzzy telling him he believed he was a Schollar; He answered him no, he was no Schollar, but a Shoemaker, upon which the said Luisanzzy told him he would come and buy Shoes of him, and within few days went to the Shop, and enquired of the Servants if there did not live a Quaker there, who answered Yes; and that he was above stairs; He seeing the Stairs in the Shop, did not stay to be invited in, but went up without, and found the said Quaker at his Books, (having a great Library) some of which were Latin and Greek: After some Discourse past between them, he went away, and acquainted the Bishop of London

London therewith. who caus'd him to be apprehended, and (finding him to be a Jesuit) committed him to Newgate, since which he is found to have a hand in the Plot.

This be reported to divers in this Town, and to us in particular.

John Brown.
Wil. Marloe.

Charles Smyth.
John Vandewall.

WE whose Names are here under-written, hearing of the Report within mentioned, and that the person to whom it related was come to Town, were desirous to hear what could be said in the business; and being present when the said *de Luisanz*y and the Quaker met, did hear the said *Luisanz*y utterly deny that ever he saw him, though the said *Quaker* did by several circumstances shew that he was the Man he heard preach, and followed out of the Meeting, and afterwards was at his House, and bought Shoes of him, yet for a long time he denied that ever he saw him; But before they parted he confess'd he had bought

bought Shoes of him, which was all he would confess to

Robert Lane.

Robert Last.

Samuel Morris.

William Marloe.

Therefore hearing that still this scandalous Report is blazed abroad, and affirmed to be a real Truth, and amongst *Parliament-men*, who are endeavouring to heal the breaches amongst the people, which I do not question but in great measure have been brought forth by *Romish Emisaries*, who would destroy the appearance of God, in the hearts of people from off the Earth, if by the Lord they were not limited, whose Work in some degree is to forge Lies, and stir up people one against another, that they might be weakened thereby, that the Church of *Rome*, with her wicked Instruments, might be strengthened and encouraged in their wicked and hellish Designs, as this Priests work to me appears, in this his abuse towards me, which tends to the Destruction of my Life, and all I have in this World, (and the whole Body of

a People to suffer thereby, who fears God,) and as much as any people in the World, denies the Idolatrous principles and practices of the Church of *Rome*, and he hath not only abused us, but the Bishop of *London* also, by forging Lies upon him; For I was never before him nor questioned in any such thing; And this is the cause why this is put to publick view, that Truth might be cleared, and such evil Reports taken out of the minds of people, that they might not be abused therewith; And it is my desire that this Man and I may be brought before some in Authority, to give an account in this matter, that Truth may take place, and Deceit and Wickedness may not go unreproved.

J. T.

T H E E N D.

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